

THE VIDEO TAPE RECORDER
AS A RESOURCE
FOR LOCAL CHURCH PROGRAMMING

A Dissertation
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the Faculty of the
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In Partial Fulfillment
of the Requirements for the Degree
DOCTOR OF MINISTRY

by
JAMES C. KNISELEY

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JAMES C. KNISELEY

*has been presented to and accepted by the Faculty
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Faculty Committee

Allen J. Moore
Eric L. Peters

May 22, 1975
Date

James C. Hays, Jr.
Dean

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An Abstract on the Dissertation:
THE VIDEO TAPE RECORDER AS A RESOURCE
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by
James C. Kniseley

This dissertation brings together two major interests: a) the nature and mission of the Church, and b) the use of video tape recording equipment. It is our opinion that the nature and mission of the Church can be better understood, fostered and brought into reality by effectively using the resource of the video tape recorder.

The local congregation is concentrated upon because this is where the writer intends to spend the major portion of his ministry.

The chapter "Toward a Theological Perspective of the Church" reviews what selected theologians have seen is the nature and mission of the Church. This includes the Lutheran Confessions of 1588, the Lutheran theologian Kent Knutson, the 1962 Constitution of the Lutheran Church in America. Three New Testament views of the Church are looked at, including the concepts of the Body of Christ, the Bride of Christ and the True Vine. It is concluded that Freedom is an outgrowth of the Gospel.

Chapter III is titled "Toward a VTR Communication Theory (Using Communication Models and Psychology)." Since no other author at the present time has published a work specifically on vtr communication theory, this chapter has reviewed communication theory in general, concentrating on the parts which would readily apply to vtr. In this chapter is the observation that people of this society urgently need to

have community relationships. In a study of uprooted people done by the Harvard Medical School Department of Psychiatry, the report concludes that individuals have needs that can only be met within relationships with other people.

With the need for community and the potentials of the vtr in mind, communication on the socio-psychological level is looked at. Borrowing heavily from psychology, we established a communication theory of the self, two persons and a group (intrapersonal, interpersonal and group). This is an attempt to integrate general communication theory with a communication theory of the psyche.

The chapter on "Models: How to Use the VTR in the Local Church" should be read as a practical aid to actually using the video tape recorder in the local church. Models for use in five areas of the congregational life are presented: leadership training, special events, education, counseling and social action. Suggestions are given for how and where to secure equipment for instituting a video resource program in the local church.

* * * * *

Chapter 1

INTRODUCTION

This professional project will bring together two major interests: a) the nature and mission of the Church, and b) the use of video tape recording equipment. It is our opinion that the nature and mission of the Church can be better understood, fostered and brought into reality by effectively using the resource of the video tape recorder.

The local congregation will be the sharp focus of this project. How does the local congregation reflect the Church? What should the local congregation be doing or being so as to reflect itself as part of the Church? The local congregation becomes so important to the writer because this will undoubtedly be the place where the major part of his ministry will take place. It is an exciting ministry, and it is in the local congregation that the future of the Christian Church lies. In whatever form the local congregation takes, it is the arena in which people relate most closely in sharing their Christian faith.

The video tape recorder is now available for use in the local congregation. In particular, the "portapak" is recommended for local congregations interested in using video tape recording equipment. The portapak is a single-camera video tape recorder which is compact enough for one person to operate. It derives its name from the fact that

it is portable. Already this kind of equipment is widely used in industry and education. The costs of this equipment, which formerly were high and therefore prohibitive for the average local congregation, have now been brought within reasonable range. The video format offers some distinctive features: 1) it has both audio and video capabilities, 2) it has instant replay, 3) the equipment is portable, 4) anyone can learn to use the equipment in 15 minutes, and 5) mistakes can be erased.

The vtr (video tape recorder) offers itself as a fine resource for local church programming. In fact, there is virtually no part of the church program that would preclude the use of the vtr.

Church leaders need to be aware of new possibilities in programming, for our present-day situation finds the local congregations in general hurting. They hurt not only from declining membership and incomes, but also from lack of direction and misunderstanding of purpose. The situation cries out for Christians everywhere to take a good, hard look at what the Church is and what it can and should be. St. Paul calls the Church "the body of Christ." This metaphor tells the world that all Christians are in the fight for survival together. When one suffers, all suffer. Division and conflict must cease; re-evaluation and encouragement must take over.

The writer believes that it is in the local congregation that the faith and commitment of Christians are fostered most effectively. The definition of local congregation here should consider not only the stereotypic local church, but also the alternative-style local churches (mission, drop-in center, college community, etc.). While it must always be recognized that the Church is universal and includes all Christians at all times and places, for effective purposes persons only encounter the Church within the local congregation. So, this must be the vehicle by which strength, commitment, belief, and faith are communicated and brought forth.

CHAPTER DEVELOPMENT

Chapter 2 constructs a theological framework for the nature and mission of the Church. It begins with some Lutheran views on the Church, since the writer will be ordained into the Christian ministry by the Lutheran Church in America. The Lutheran doctrines of the Church range from the Lutheran Confessions of 1588 to current writings of the late 1960's - theologian Kent Knutson and the Manifesto of the Lutheran Church in America. New Testament images of the Church will be studied, including the Body of Christ, the Bride of Christ and the True Vine. The chapter will end with a discussion of what Freedom as an outgrowth of the Gospel means for those in the local congregation.

Chapter 3 deals with Communication Models and Psychology. It is an attempt to understand what takes place in the process of communication, as a prelude to seeing why the vtr resource might be effective. The communication models are important in understanding communication in general, both audio and video. The psychology is brought in so that communication at the different levels of the psyche might be better understood. Carl Jung has shown these different levels of the psyche and Father Elwood Kieser has related them to the process of communication. In fact, Father Kieser gives a convincing argument for finding God in the depths of the psyche and this has strong implications for the validity of using resources which can probe these depths.

Chapter 4 is the most practical chapter of this project. It covers five areas of local church programming which can make effective use of the vtr: 1) leadership training, 2) special events, 3) education, 4) counseling, and 5) social action. Tips on what equipment is available for local churches is given, and suggestions on financing are outlined.

MY PERSONAL EXPERIENCE IN VTR

My first introduction to the potentials of vtr was a workshop in audio visuals at the School of Theology in summer 1973, with Dr. Allen Moore. I was in the video tape recording section. There, I worked with Lee Ruud and Father Leo Kelty on shooting and editing a tape on the workshop itself. Other crews in our workshop produced tapes on teacher training, political issues awareness and social responsibility awareness.

In October 1973 I assisted Dr. Moore in an audio visuals workshop for Lutheran Pastors and Wives at Asilomar Conference Grounds near Carmel, California. Lee Ruud, Ron Hines and I were selected to explain the capabilities of the portapak and to demonstrate its use.

In January, February and March 1974 I worked on a project for Continuing Education of Lutheran Pastors, sponsored by California Lutheran College. Dr. Merlyn Satrom, Lutheran Campus Chaplain at the University of Southern California, taught a course on "Developing My Own Personal Theology." The course was taught in the Mudd Communication Building. Dr. Moore was the program advisor, Dave Chapman was the technical advisor, Pete Foreney was the technician, and Justin Henkleman, Lee Ruud and I were the cameramen. In addition, Lee and I shared the responsibilities of program director and we edited 12 hours of lectures into 3 hours of programming.

On February 9, 1974, I served as a workshop leader at the Lutheran Communications Conference held at the Mudd Communications Building. There, I spoke about and demonstrated the capabilities of using the vtr resource in the local congregation.

On February 1, 1975, I again served as a workshop leader for the Lutheran Communications Conference, held at the Holiday Inn in Inglewood, California. Again I shared the capabilities of the vtr resource for the local congregation.

In February and March 1974, I served an 8-week internship at Paulist Productions, Pacific Palisades, California. Paulist Productions produces the "Insight" television series. I worked as an assistant to the associate producer, Michael Rhoades. The internship was a result of taking a course at the School of Theology in the "Theology of Films" with Father Elwood Kieser, executive producer of Paulist Productions. From him I learned many valuable insights about his communication theory of the psyche.

CHAPTER 2

TOWARD A THEOLOGICAL PERSPECTIVE OF THE CHURCH

Now you are the body of Christ and individually members of it.¹

This chapter will investigate the questions "What is the Church?" and "What should be the mission of the Church?" This is a necessary prelude to using the vtr resource, for one must have a good idea of what the Church is all about before determining which resources are adequate and effective for use. This chapter will be the most consciously theological chapter of the dissertation and sets the theological perspective for the entire dissertation. The stress will be on the Church in light of the local congregation. It is in the local congregation that the vtr resource will be used most often.

The Church has a primary function to communicate to people an awareness of God in their lives. The Church needs to stress that God is both judge and savior, and the life of the local congregation needs to reflect these two polarities. The Church exists in two dimensions - it is both a part of society and an agent of judgment upon society. It is a community of memory, hope, worship and thought, and also an expression of God's ability to

¹I Corinthians 12:27.

constantly make things new. William Fore² sees the Church as "both human community and representative of the Kingdom of God. It is both 'social institution' and 'divine expression.'"³

In traditional terms, the Lutheran Confessions say that the Church is the fellowship of all true believers who are called by God through the power of the Holy Spirit. The Church is divinely created. It serves as God's instrument for the revelation of the Gospel. The outward signs are the preaching of the Word (the Gospel) and the administration of the sacraments (baptism and communion).

Lutheran theologian Kent Knutson sees that Power is given to the Church through the different "means of grace" (sacraments, preaching, etc.) - individual and corporate power. He describes the power given to the individual in this way:

God also gives to men the power that makes them whole again, that restores their personhood and their creaturehood - the power of salvation. He gives to men the power to be patient, the power to enjoy. Man lives in a world where he still participates in sin and conflict, but he has been given the power to exist in this kind of world. He lives in the hope and in the certitude that God has given him the power of salvation, that these evil conflicts will not endure, that they will not be the final victory. This has been guaranteed by the work of Christ.⁴

²Dr. Fore is the Executive Director of the Film Commission of the National Council of Churches.

³B. F. Jackson (ed.) Communication-Learning for Churchmen (Nashville: Abingdon Press, 1968), p. 3.

⁴Kent S. Knutson, The Shape of the Question (Minneapolis: Augsburg, 1972), p. 45.

The individual power is greatly magnified when the individuals form the community and there is now corporate power. Knutson writes of this new power:

It is not just a collection of human power. It is not only a volunteer society as sociologists and perhaps some theologians may want to say. The Church is a reality greater than the collection of individuals who are in it.⁵

Knutson sees the corporate power of the Church can be manifest in three different ways. First, there is ethical power. God has given to the Church the task to be the witness to the whole world. There needs to be a conscience. Second, there is sociological power. The Church is a community in a society. In the United States, the Church collectively constitutes a majority. It has a greater power than General Motors. If it acted as the Christian Community, it would, simply by virtue of its thinking, voting, doing, teaching and acting in the society, have a tremendous power in this nation and in the world. Third, there is political power. The Church needs to learn the art of participation in society so it can understand the effects of evil and injustice. The Church must at times express political power.⁶

The constitution of the Lutheran Church in America (1962) speaks of the nature of the Church as including both the world-wide fellowship and the local congregation:

⁵ibid., p. 46.

⁶ibid., p. 47.

The Church exists both as an inclusive fellowship and as local congregations gathered for worship and Christian service. Congregations find their fulfillment in the universal community of the Church, and the universal Church exists in and through congregations. This church, therefore, derives its character and powers both from the sanction and representation of its congregations and from its inherent nature as an expression of the broader fellowship of the faithful. In length, it acknowledges itself to be in the historic continuity of the communion of saints; in breadth, it expresses the fellowship of believers and congregations in this our day.⁷

In 1966 the Convention of the Lutheran Church in America, meeting in Kansas City, adopted the following "Manifesto", also called "God's Call to the Church in Each Place":

This is God's world: the object of God's love, the arena of man's achievement, and the scene of man's struggles.
 This is God's time: exciting and full of hope, confusing, and plagued with anxiety.
 The Church is God's people: the new humanity in Christ, called into being, sustained and empowered by the Holy Spirit.
 God's people are sent into the world to speak his Word and to be his agent of reconciliation.
 As his people we confess that we are hesitant in our faith, timid in our ventures, and halting in our obedience.
 Yet the Church continues to be God's own people, the community of faith and love and servanthood. Centered in Jesus Christ, this community is continually renewed as it relives his life, death, and resurrection in worship and mission.
 Faithfulness in our day requires that the congregation come to a clearer understanding of what it means to be the Church in each place and welcome today's world as the given setting for its mission.

⁷Donald R. Pichaske, A Study Book on the Manifesto (Philadelphia: Board of Publication of the Lutheran Church in America), p. 197.

Faithfulness in our day requires that the congregation come to a clearer understanding of what it means to be the Church in each place and welcome today's world as the given setting for its mission.

Therefore, the Lutheran Church in America calls upon each congregation

1. To support in prayer and uphold in proclamation the oneness of the Church in all places and at all times.
2. To recognize that it shares in the oneness of the Church through its union with other congregations in the Lutheran Church in America.
3. To see in its own life the presence of the LCA and in what this church does corporately in North America and throughout the world, an extension of its own mission, assuming a full and generous share of the responsibilities which this entails.
4. To join with other Lutheran congregations, especially those nearby, in mutual counsel and action, gladly extending the fellowship of its pulpit and altar to all of them.
5. To engage in co-operative action with neighboring congregations and councils of churches with which it confesses Jesus Christ as divine Lord and Saviour.
6. To be alert to the changing needs, moods, and currents of the modern world in order to fulfill its ministry more effectively.
7. To adapt its methods and programs to the specific community or communities which it is called to serve, recognizing especially the dramatic increase in the proportion of youth in the general population.
8. To lift its voice in concord and to work in concert with forces for good, cooperating with church and other groups participating in activities that promote justice, relieve misery and reconcile the estranged.

9. To proclaim that God is present in mercy and judgment in man's life and work, in his searching and striving, in his art, science, and culture, and in the ordering of society and the universe.
10. To welcome the new light shed on God's Word and world by sound scholarship.
11. To strive to deepen the inner life of its members through regular worship, the Sacrament of the Altar, the study of Scripture, meditation, and prayer.
12. To appreciate its rich heritage of worship and to be open to new expressions of adoration of God.
13. To be the family of God in which those who suffer the bruises of life find support and help, the complacent are stirred, and the creative and venture-some are encouraged.
14. To equip its members through a deepened understanding of the Christian faith to perform their ministries in the experiences of daily life, at work and at leisure, in family and neighborhood, and as responsible citizens.
15. To seek, welcome, and involve in its fellowship all men, without regard to race, status, or background.
16. To examine its organizational life at regular intervals to make sure that every part of it is an authentic expression of the gospel and contributes to the fulfilling of its mission.

In this modern mass society and in these changing times there is danger that our congregations may have lost touch with the central dynamics of our society. If congregations are static and immobile in spiritual life or in outward service to mankind, the church will be irrelevant to this urban-oriented culture and unable to grasp its many and varied opportunities.

Each congregation must find the means and methods by which it best fulfills God's call to be his people. No statement can in itself be the final word. The faith is eternal. The forces with which it must

deal and the environment in which it lives are in ferment. This is the natural climate and condition in which the church carries on its work. These do not diminish its joyous conviction that the Word of God is the power to redeem our day.⁸

NEW TESTAMENT VIEWS ON THE CHURCH

The term "the new Israel" is not used at all in the New Testament, yet this term appropriately gives the description of what the New Testament writers in general see the role of the Church to be.

The people of the Old Testament understood that God had chosen a people, the Hebrews, to carry out his mighty acts through history. The New Testament is the witness that those who called themselves Christians came to understand themselves as the new people of God, the new Israel. In their view, the old Israel had been unfaithful and so God had removed his favor from them. Henceforth, the new Israel, the Christian Church, would be the means by which God would carry out his purposes in history.

The Church ("ἐκκλησία") is only one of a considerable number of expressions in the New Testament which are used to signify the new people of God. In several books the word ἐκκλησία does not occur at all - Mark, Luke, John, II Timothy, Titus, I and II Peter, I and II John. Other terms which signify the Church include: Christ's Body,

⁸ibid., pp. 204-5.

Bride of Christ and the True Vine. These are the terms which will be investigated in this section.

The Church

He who would know what the church is, in the Christian sense, must not begin with a familiar ecclesiastical society, with its recognized functions, which he attempts to relate to Christ. On the contrary, he must begin with Christ, observing how the church is already comprehended and given in him. In other words, he must begin with the relation between Christ and Christ's body.⁹

Anders Nygren, in the above quotation, talks of the Church in the way Paul would. Paul never describes the Church in any way except in relating to Christ. As Rudolf Bultmann accurately points out, this is the cosmic Christ. The events of the life of Jesus of Nazareth are secondary to Paul and he says almost nothing about them in his writings.

The Body of Christ

For just as the body is one and has many members, and all are members of the body, though many, are one body, so it is with Christ. For by one Spirit we were all baptized into one body - Jews or Greeks, slaves or free - and all were made to drink of one Spirit. For the body does not consist of one member but of many. If the foot should say, 'Because I am not a hand, I do not belong to the body,' that would not make it any less a part of the body.¹⁰

⁹Anders Nygren (ed.) This Is the Church (Philadelphia: Muhlenberg Press, 1952), p. 6.

¹⁰I Corinthians 12:12-15.

The body metaphor is for Paul an image of the Church which refers primarily to the common dependence on Christ, joint partaking of His Spirit, interdependence on one another, unity in Christ, and responsibility for mutual service.

Over and over again in his epistles, Paul calls for unity. His doctrine of the Church is conceived in the context of strife within the Church. There is fighting over doctrine. There is disagreement between the Judaizers and Paul's followers. There is dissension over gifts of the Spirit. Paul is really saying that there is more danger from within the Church than from outside. Christians must stick together for the common good.

Ernst Käsemann points out that Paul does not really develop a doctrine of the Church. He leaves this to his disciples.¹¹ Instead, Paul is interested in the Church as it is the means by which Christ reveals himself on earth. There is wide agreement today among scholars that Pauline ecclesiology is basically Christology.¹² Paul begins with Christ always, saying that since Christians have a part in Christ, they are members of a Church and not vice-versa.

¹¹ Ernst Käsemann, Perspectives on Paul (Philadelphia: Fortress Press, 1971), p. 107.

¹² *ibid.*, p. 117.

Paul Minear calls the image of the body of Christ a "beautiful metaphor."¹³ Ernst Käsemann challenges this commonly accepted view and sees that the "body of Christ" for Paul is more than just a beautiful metaphor. He writes of three influences upon Paul's "body of Christ" image:

1. The Stoic notion of organism which permits a community to be described as a body.
2. The Christological argument, often with the phrase "ἐν Χριστῷ".
3. The Jewish idea of "corporate personality," along with the anthropos myth.¹⁴

The ancients really believed that the Stoic organism and the Jewish corporate personality existed and so the image has a reality above that of metaphor.

The Deutero-Pauline writers change the body of Christ image somewhat. In Paul, the image might be thought of in Lutheran terminology as the "priesthood of all believers." ἐν Χριστῷ the body functions in mutuality, diversity, and unity. Christ and the Church are united, with Christ alone being glorified. Käsemann points out that by the time of the Deutero-Pauline writers, an interest in ecclesiastical hierarchy has taken over. Christ now becomes the head, with the Church as his body.¹⁵

¹³Paul Minear, Images of the Church in the New Testament (Philadelphia: Westminster Press, 1964), p. 173ff.

¹⁴Käsemann, pp. 103-4.

¹⁵ibid., p. 110.

And he has put all things under his feet and has made him the head over all things for the Church, which is his body, the fulness of him who fills all in all.¹⁶

Not Christ alone, but Christ and the Church become glorified. In Ephesians, the Christian community not only extends through the world but with its members simultaneously rises into the heavenly places.

So then you are no longer strangers and sojourners, but you are fellow citizens with the saints and members of the household of God, built upon the foundations of the apostles and prophets, Christ Jesus himself being the cornerstone, in whom the whole structure is joined together and grows into a holy temple in the Lord; in whom you also are built into it for a dwelling place of God in the Spirit.¹⁷

The Bride of Christ

The body metaphor is pressed in its most extreme point in the New Testament representation of the Church as having become 'one-flesh' with Christ in marriage-union with him.

For this cause shall a man leave his father and mother, and shall be joined with his wife, and they two shall be one flesh. This is a great mystery; but I speak concerning Christ and the Church.¹⁸

The metaphor involves an affirmation of the closest possible unification of Christ with the Church as his body,

¹⁶Ephesians 1:22, 23.

¹⁷Ephesians 2:19-22.

¹⁸Ephesians 5:31-32.

in view of the Genesis doctrine of marriage¹⁹ that man and wife become "one flesh." Christians are joined to the Lord as husband and wife are joined, and are therefore "one spirit with him."²⁰

The True Vine

The allegory of the Vine and the Branches in John 15 teaches the same truth as the Body and Bride metaphors.

I am the true vine, and my Father is the husband-man.²¹ Unity, closeness is emphasized. The representation of Israel as a vine was familiar to everyone in Jesus' day. One evidence of this is that Israel was represented as a vine on the reverse of coins struck in the period of the Maccabean rulers. In the synoptics, Jesus also uses the vine and vineyard metaphors in his teaching.²²

In general, Jesus uses this metaphor to teach that Israel was a vineyard which yielded a poor harvest even though God had provided much care and love. Therefore, God had selected a new vineyard (or vine), Jesus and his followers. John intends this allegory to teach the doctrine of the essential unity of the church. Richardson says that the allegory of the vine was doubtless suggested by the

¹⁹Genesis 2:24.

²¹John 15:1

²⁰I Corinthians, 6:17

²²Mark 12:1-12; Matthew 20:1-16; 21:28-32; and Luke 13:6-9.

first celebration of the Eucharist.²³ C. K. Barrett agrees, writing that the symbolism of the allegory is "at least in part eucharistic, and the union of believers with Christ which it represents is a union in his death."²⁴

The intimate character suggested by this allegory is seen by Eric Titus in The Message of the Fourth Gospel:

Jesus is the true vine, God is the cultivator, the disciples are the branches. The allegory ideally serves John's purpose, which is to illustrate the intimate character of the relation between Jesus and the disciples. Just as the branches draw their life from the vine, so the disciples draw their life from Jesus. And since Jesus derives his life from God, so the life which the disciples draw from Jesus is the divine eternal life of which the Gospel everywhere speaks.²⁵

Dr. Titus observes five characteristics in the 15th chapter of John which describes those who would be disciples of Jesus:

1. The test of discipleship is "fruitfulness."
2. To love one another just as Jesus has loved them turns out to be the new commandment.
3. "Abidingness" is a mark of discipleship.
4. The disciples are designated "friends" as contrasted with "slaves."
5. The disciples are "witnesses" to Jesus.²⁶

²³Alan Richardson, An Introduction to the Theology of the New Testament (New York: Harper & Row, 1958), p. 259.

²⁴C. K. Barrett, The Gospel According to St. John (New York: Macmillan, 1956), p. 393.

²⁵Eric Titus, The Message of the Fourth Gospel (Nashville: Abingdon Press, 1957), p. 197.

²⁶ibid., pp. 197-200.

FREEDOM AS AN OUTGROWTH OF THE GOSPEL

The Gospel opens up a new way of life. In fact, it shows persons what it really means to be a human being. It is the will of God that each person grow fully into personhood. "God wills the expansion of our consciousness, the perfecting of our freedom and the unification of all men into the single family of God on earth because that is what humanization and becoming a person are all about."²⁷

Freedom is an outgrowth of the Gospel:

Jesus then said to the Jews who had believed in him, "If you continue in my word, you are truly my disciples, and you will know the truth, and the truth will make you free."²⁸

For freedom Christ has set us free; stand fast therefore, and do not submit again to a yoke of slavery.²⁹

I know that Jesus Christ, true God begotten of the Father from eternity and also true man born of the Virgin Mary is my Lord who bought and freed me from sin, and the power of the devil.³⁰

Freedom is the power to weigh options, examine motives, decide how one will respond to the world. It's the power to decide and act for oneself rather than being coerced into a decision or response. In short, freedom is

²⁷Elwood Kieser, "Cinema as Religious Experience" (unpublished master's thesis, Pacific School of Religion, 1973), p. 58.

²⁸John 8:32

²⁹Galatians 5:1

³⁰Martin Luther, The Small Catechism, explanation to the second article of the Apostle's Creed.

the power to achieve personhood to the fullest extent, as God intends.

The local congregation is the portion of the Church which most effectively deals with persons. The local congregation is a community where the people of God communicate. Without communication, a group remains a crowd, a collection of individuals. Communication enables the individuals to break out of their isolation. They get to know each other. They share what they have in common. The local congregation as a community is preparing people to receive the Gospel. Only as persons begin to ask meaningful questions, and feel secure that others around are searching for meaningful answers, will they be open to the Christian message. This is done when people begin to talk non-superficially to each other about the meaning and value of living.

Malcolm Boyd says that a "noncommunicating church" would be a "contradiction in terms."³¹ Unfortunately, today this is precisely the case in too many congregations. Or, perhaps, it could be argued that these churches are communicating, but not communicating the Gospel.

In the local congregation, the ministry of the members is first of all directed to those who believe, "the

³¹Malcolm Boyd, Crisis in Communication (Garden City: Doubleday, 1957), p. 21.

household of faith."³² This is the action of one Christian contributing the life of God to another by sharing of the forgiveness of sins. Linked together, all members of the congregation participate in the activity of sustaining faith in Christ and the forgiveness in one another through mutually sharing God's grace.

Not least of all, the local congregation has a responsibility to those outside the household of faith. The congregation should relate to the surrounding community. In doing so, the local congregation becomes a "communication center" as it shares the Gospel, life, hope, judgment, mercy and participation.

³²Galatians 6:1.

CHAPTER 3

TOWARD A VTR COMMUNICATIONS THEORY
(USING COMMUNICATION MODELS AND PSYCHOLOGY)

Use of the vtr falls readily within the field of communication. It is audio-visual equipment which is used to "communicate." A serious study of the ways of using vtr must investigate the different models of communication. These models suggest methods of creating messages which the Church can use. They also point out factors which impede communication.

The Shannon-Weaver Communication Model is perhaps the "classic" of the communication models. It was developed in 1947 by Claude Shannon and Warren Weaver and all current models are developed from this model.

Five elements are included in the Shannon-Weaver Model:

1. source
2. transmitter
3. signal
4. receiver
5. destination¹

True communication cannot take place if any one of the five elements is missing. The best illustration of

¹David K. Berlo, The Process of Communication (New York: Holt, Rinehart and Winston, 1960), p. 3.

this model is the television broadcast. The studio is the source - the message is created there by the staff. The transmitter is mounted on a high tower or upon a mountain and is able to send out the message. The signal is the message itself and suggests the form it is given. The television set in a home is the receiver. Finally, the person watching the set receives the message and reacts in some manner. This is the destination.

The Shannon-Weaver Model has been modified and amplified upon by practically every person in the communications field. Here is another rather simple model which uses more technical terms. This is the Berlo Communication Model:

1. the communication
2. the encoder
3. the message
4. the channel
5. the decoder
6. the communication receiver²

This model is similar to the Shannon-Weaver Model. The difference is that the message, supposedly understood as included in the former, is made explicit in Berlo. Also, encoder means the same as transmitter. Decoder means the same as receiver.

²ibid.

For example (using the Berlo Model), I wish to invite my neighbor to my home for dinner. I become the communication source. The invitation must be translated from my head into a form which my neighbor will understand - this process is called encoding. My message is that "I invite you to my home tomorrow night at 6 o'clock for dinner." The channel I use is my telephone. My neighbor hears my message and he becomes the decoder as his brain absorbs the message. He also is the communication receiver by understanding the message (which really is only a lot of sounds if one doesn't speak English).

Actually, the Shannon-Weaver and Berlo Communication Models are only "half-way" models. Complete communication must go two ways - from the source to the receiver and back again from the receiver to the source.

Communication with my neighbor is not completed until I know whether or not he is coming to dinner.

Problems which arise in communicating (break-downs) are explained in the two different models. A message may be sent out fine and received by the communication receiver. However, if the receiver does not understand the message, there is incomplete communication. The problem may be that the message was encoded improperly, or decoded improperly, or both. Perhaps the break-down is in the channel (the phone has static, the electronic signal of the television

broadcast encounters interference). Only when all the systems are operative will complete communication take place.

WHY SHOULD THE CHURCH BE CONCERNED ABOUT COMMUNICATION?

If the message of the Church is reconciliation, mercy and hope, then this message needs to be communicated in the life of the Church. In its most basic form, communication is the process of relating a message from one person to another. The Christian community is persons relating with each other the Good News of Jesus Christ, with all its implications. Harvey Cox sees this kind of communication occurring only in community. "The utter centrality of communication becomes clear when we see that in the biblical view, the purpose of history is the bringing forth of a new community, using the broken, hate-filled anti-communities we now have but purifying and transmuting them into communities of justice and joy. Communication can only occur in community."³

The community, as demonstrated in the life of the local congregation, is a necessity for people in the society today. Too many persons are part of the "anti-communities" and find only loneliness and unhappiness.

³Harvey Cox, The Seduction of the Spirit (New York: Simon and Schuster, 1973), p. 312.

In his A Nation of Strangers, Vance Packard estimates that at least 40 million Americans now lead feebly-rooted lives, unconnected to any caring communities. "We are seeing so deep an upheaval that we are becoming a nation of strangers."⁴

Packard points out five forms of uprooting which are creating distances between people:

1. people move again and again into strange locations;
2. once authentic communities undergo upheaval;
3. multiple-dwelling units lead to anonymity;
4. continuous plant operations control an area; neighbors work different shifts;
5. accelerating fragmentation of our basic social unit, the family (retirement villages, college, military service)⁵.

Packard reports on a study of uprooted people done by the Department of Psychiatry of the Harvard Medical School. The overall finding was that individuals have needs that can only be met within relationships with other people.

Here are four relationships that provide a sense of well-being:

1. Knowing people who share our concerns.
We develop these shared concerns with others we know as we work to cope with common problems or achieve similar objectives.

⁴Vance Packard, A Nation of Strangers (New York: Pocket Book, 1974), p. 2.

⁵ibid., p. 2.

2. Knowing people we can depend upon in a pinch. Traditionally this need has been provided primarily by our kin relationships. But today with kin usually scattered we are as likely to get such reassurance from friends and neighbors.
3. Having one or more really close friends. Our relationships with such people must be so trusting and close that we can express our feelings to them freely and without self-consciousness. And they must be people to whom we have "ready-access."
4. Knowing people who respect our competence. The important function this kind of relationship with people provides is reassurance of worth. The absence of this evidence, from others, of our worth results in decreased self-esteem.⁶

These findings support the view that there is a critical need today for local congregations, "communicating communities."

We are community beings, there's no doubt about that. We live with other people. We work with other people. We play with other people. There is very little we do of any significance that is not done with and for other people. We find our happiness and fulfillment only in and through community.⁷

COMMUNICATION ON THE SOCIO-PSYCHOLOGICAL LEVEL

In order to understand the process of communication in greater depth, one must be aware of what happens to the individual in the different levels of the psyche. Here,

⁶ibid., p. 195f.

⁷Elwood Kieser, "Cinema as Religious Experience" (unpublished master's thesis, Pacific School of Religion, 1973), p. 54.

three types of communication are observed:

1. intrapersonal (with self)
2. interpersonal (two persons)
3. group

Intrapersonal

The Intrapersonal level of communication involves the different levels of the psyche. Carl Jung labeled these three levels of the psyche:

1. consciousness
2. personal unconscious
3. collective unconscious⁸

Jung saw that the total human psyche is composed of both the conscious and the unconscious levels. However, the level of consciousness is like the tip of a giant iceberg; so much more of the total psyche lies beneath the surface. The "ego" is what Jung called the center of consciousness. It is subordinate to the center of the unconscious, the "self." The consciousness is what the individual is aware of in every-day life.

The personal unconscious is just below the surface of the conscious level. This is the storehouse of the mind in which all past happenings, thoughts and feelings are stored. It includes what has been forgotten or repressed.

⁸Carl Jung, The Structure and Dynamics of the Psyche (New York: Bollingen, 1960), p. 151.

People become most aware of this level in dreams.

The personal unconscious consists fully of all those contents that became unconscious either because they lost their intensity and were forgotten or because consciousness was withdrawn from them (repression) and secondly of contents, some of them sense-impressions, which never had sufficient intensity to reach consciousness, but somehow entered the psyche.⁹

The collective unconscious exists in everyone at the lowest level of the psyche. It is the inheritance of the psychic experiences of mankind. Here symbols, thoughts and feelings common to the human race, and even to life in general, reside. Carl Jung, Erik Neumann and other psychologists have done studies on universal symbols which are found repeatedly throughout the world: water, fire, circle, father-figure, mother-figure, moon, fertility symbols, etc. Jung describes this deepest level of the psyche as that level which contains the "whole spiritual heritage of mankind's evolution; born anew in the brain structure of every individual."¹⁰

In the collective unconscious, Jung has seen three archetypes which he observes in every person:

- a. the Shadow
- b. the Anima
- c. the Animus

⁹ibid., p. 151f.

¹⁰ibid., p. 158.

The Shadow is the dark side of mankind, the evil which must be repressed. The Anima is the feminine side of persons and the Animus is the masculine side.

God has been revealed to a good number of persons in the unconscious. The problem is, as Victor White points out:

The very association of God with the unconscious may still strike many as bordering on the bizarre if not the blasphemous...We come to think of the unconscious as nothing but an alleged refuse bin of the mind, a receptacle into which all noxious material is hastily repressed, and on which decent people keep the lid firmly shut.¹¹

Father Kieser has pointed out that there is communication taking place within every individual among the different psychic levels. The unconscious, both personal and collective, is perpetually sending messages to the consciousness. Because the self, the center of the unconscious level, controls the ego, the center of the consciousness, the healthy individual needs to be aware of this intrapersonal communication. Father Kieser makes use of his communication most readily in discussing films.

For instance, consider the film "Doctor Zhivago", taken from Boris Pasternak's novel. Using Kieser's theory of communication among the different levels of the psyche, here would be some of the communication taking place within me:

¹¹Victor White, God and the Unconscious (New York: World, 1952), p. 49.

1. My shadow would be pleased at the thought of Zhivago leaving his wife and family for the beautiful Lara.
2. My shadow would feel a closeness to the villainous Komarovsky.
3. My anima would feel a real sympathy for Tonya and the children, and also for Lara's child.
4. My animus would be aroused by the fighting and aggressiveness.

It is Kieser's theory that in each character of a film the viewer finds a kin relationship. He expands the relationships infinitely, and talks of the "brother within me, the policeman within me, the clown within me." These different internal characters are shaped by the thoughts and perceptions housed in the personal and collective levels. What the individual is aware of on the level of consciousness is thereby a process of communication, rising from within.

Interpersonal

The interpersonal level of communication takes place between two persons. As demonstrated in the intrapersonal level, the process of communication is not simple. On the interpersonal level, communication theory must account not only for audio, video messages, but also for messages sent and received in and through the different levels of the psyche of each of the two persons involved.

Again, the example of me asking my neighbor to dinner. I communicate this to him not only on the verbal and conscious level, but also my unconscious is communicating with his unconscious. Kieser might say that my "good neighbor" is communicating with his "good neighbor."

My choice of words for the invitation might spark something positive or negative in his unconscious. For example, I tell him we are having meatloaf and somewhere in the recesses of his mind he associates meatloaf with some bad childhood experience. Perhaps without knowing why, my neighbor will refuse the invitation. I might try to overcome his hesitancy by appealing to another part of his unconscious. Perhaps I appeal to his anima by saying that this dinner is in honor of a neighborhood child who has recently returned from the hospital.

Kieser places the finding of God in the depths of the unconscious in the realm of Buber's I-Thou. The transcendent Thou is present in every I-Thou relationship:

Everyone who has ever fully experienced this type of relationship knows what he means. God's face is seen reflected in the revealed depths of the one I love. And when I love, I feel God surface from the depths within me. He is experienced in the sweet electricity that sings between us. St. John put it so well, "He who abides in love, abides in God and God in him."¹²

¹² Kieser, p. 54.

Group

Finally, all that has been observed concerning communication can be seen in the group process. People communicate verbally and nonverbally in a group. There is exchange among the different psychic levels of each of the different persons involved.

By being aware of the communication process in a group, church leaders can begin to build a community. Communication builds community. It does so when isolated beings are brought to a new awareness of their commonality. Communication can be consciousness expanding. "Our consciousness is expanded in depth," says Kieser, "when we are able to see into and experience something we are already familiar with more profoundly and understand it more completely than we had previously. Our consciousness is expanded in breadth when we become aware of new peoples, ideas, life styles, things, happenings."¹³

COMMUNICATION - COMMUNITY - FREEDOM

Harry Emerson Fosdick once wrote a sermon entitled "Mankind's Deep Need - the Sense of Community." In that sermon he deplores how everyone is split up into fragmentary and conflicting individuals and groups. He writes:

¹³ibid., p. 58.

We often say that this is a crazy world, and in the literal meaning of that word it is true, for crazy comes from the French, *ecrase*, which means broken and shattered. We human beings ought to be a co-operative community, using the resources of this planet for the common good, and we are not.¹⁴

Insofar as the Church sees itself as a true community, the emphasis on freedom must be a major characteristic. And communication gives to man freedom. It does so by expanding the consciousness of man and providing increased awareness. It provides freedom from external constraints and coercion and from internal fears, illusions and compulsions. Freedom allows man to weigh options and make decisions. Freedom is the power to act from inner choice rather than from external stimulus, creating one's environment rather than being created by it. It's the power to take charge of one's own life, occupying one's center, possessing one's self, deciding who and what one will love and how one will give himself. It's the power, in short, to live as a person, a world unto oneself, a creative, self-determining center, guiding the course of one's own life.

To find this freedom, the church community needs to follow this advice:

¹⁴ Harry Emerson Fosdick, Riverside Sermons (New York: Harper & Brothers, 1958), p. 229.

Each activity of the church should make itself count by contributing significantly to the growth of persons in their ability to live creatively and to love fully themselves, others, and God.¹⁵

¹⁵Howard J. Clinebell, Jr., The Mental Health Ministry of the Local Church (Nashville: Abingdon Press, 1956), p. ii.

CHAPTER 4

MODELS: HOW TO USE THE VTR IN THE LOCAL CHURCH

This chapter should be read as a practical aid to actually using the video tape recorder in the local church. Models for use in five areas of the congregational life will be presented: leadership training, special events, education, counseling and social action. Suggestions are given for how and where to secure equipment for instituting a video resource program in the local church.

LEADERSHIP TRAINING

Two areas of leadership among the many areas found in the congregation will appear here. The models presented can easily be adapted to fit any area of leadership training.

Church School Teachers

The video tape recorder will enable the teachers who come together for training to learn from their own experience and from each other about how to teach. Often in a church, teachers are recruited who have little experience in teaching and are placed in a class without adequate preparation. This is unfair both to the teacher and to the class. Lack of confidence and lack of models to follow are two drawbacks which training by video might help overcome.

It would be wise to mix a teacher-training group with both experienced and inexperienced teachers. This takes the training burden off a single leader. Role-playing is perhaps the most productive means of training using the vtr. Place teachers around a table and set up a particular situation and see how the appointed teacher handles that situation. For example, tell a teacher that he has a class of junior high boys and girls who are being completely unresponsive to whatever he says or asks. Role-play that situation, recording it on video. Now, instantly replay that role-play for the teacher appointed and the observers. Discuss it, and see if that was the best way to handle the situation. If it wasn't, and there is a better way suggested either by one of the observers or the role-player, then role-play the situation again and replay that part for discussion.

People learn most effectively from watching their own mistakes. The vtr misses no mistakes. The instant replay advantages are obvious.

It would be quite useful for teachers-in-training to observe some good teachers in action. A vtr could be set up in a classroom to record a class session. The students and teacher quickly learn to forget the presence of a camera, more so than they do the presence of a human observer. The teacher then could be invited to answer questions on why and how she taught her students.

By the end of the training sessions, the teachers-in-training should have experienced enough situations and seen and heard enough good teachers at work to be able to enter a class with confidence and a good idea of how a class should proceed.

Church Council Members

These persons serve as the over-all leaders of the congregation and in different denominations might be called elders or deacons. Lack of training among these persons is notorious in local churches. Somehow it is assumed that these persons might be insulted if it were suggested they might need some training to assume a leadership role in the congregation. They are just expected to use their previous experience in business or whatever plus common sense to fulfill their roles. Often this procedure produces council members who become frustrated because they really don't know what they are supposed to do.

A type of training film using video tape would be a fine experience for council members. It would be even better if it were designed and produced by council members themselves. This would force them to take a good hard look at their council and the responsibilities of the council members in order to decide what to put on the video tape.

Some sense of being a part of the wider community of the Church and their part in the Body of Christ should be

made a part of this training of council members. Often council members concern themselves with just the day to day business operations of the congregation and do not sense the real significance of their roles. A video tape of what others think church council members do and represent would be useful. Ask the Bishop, or a council member from another congregation, or members of the same congregation.

Certainly council meetings could be enhanced if members learned to make use of a portapak. If a member of the property committee thinks that the property behind the church building is a fire hazard, his point would be helped if he would take the time to video the property and perhaps take a trip to the fire station to get the views of the fire chief on video tape.

A church council will find that a video tape recorder will serve usefully as an initial trainer. Further, it will serve as a communication bridge between the council members in a meeting and the issues confronting the council from outside the council meetings.

IMPORTANT EVENTS

Special events periodically take place in the life of a congregation which people want to record. They want to remember and be remembered. Books, cameras and tape recorders all help in recording events. The vtr too will help to remember by catching sight and sound instantly.

A Special Anniversary

Church anniversaries become an important time to celebrate. People dig out their old pictures and former pastors preach and former members show up to recall "the good ol' days."

The vtr gives the opportunity now to record both sight and sound for future generations. They will be able to know the present generation almost personally.

In 1962 I took part in the 50th anniversary celebration of the First Lutheran Church of Glendale, California. Pictures by the hundreds of the church and the members of the previous 50 years were displayed. The President of the Synod preached and the California Legislature passed a resolution of commendation and a banquet was held at the Los Angeles Breakfast Club and hundreds of former members returned to help celebrate. Yet, my remembrance of that 50th anniversary is not much different from those who remember the 25th anniversary celebration. Memories and pictures are what we have. Voices and personalities and music and skits cannot be shared. No one bothered even to use a motion picture camera.

Today, things could be different. A vtr could record much more to keep the events alive. People in future generations will be enabled to feel a oneness with those members of the Church who lived before them.

Visiting Dignitary in the Community

Often a person with something of real importance to say visits in an area close to a local church. If the mass media doesn't cover his talk and if the time is inconvenient for church members to attend, then the message is lost to the congregation. A vtr could prevent the message from being lost.

Roland Bainton, the noted biographer of Luther, recently visited California Lutheran College in Thousand Oaks, California. He was there for several days to speak to and talk with students and other interested persons in the community. I could not attend those sessions because of my own commitments. How great it would be if someone had taken the time to record Bainton's talk on video! I could replay his talks and perhaps have a group sit in with me and discuss his message.

Musical or Concert Sponsored by the Congregation

So much time is spent in preparing music in the congregation. Churches that have really good music programs often have major concerts during the year. Perhaps a musical is presented. Often during a worship service an outstanding number is offered by a choir or a soloist or an instrumentalist. These performances should be recorded on video tape.

A good way to make effective use then of the video tape is to edit the tape for use on cable television. Cable television stations are happy to run tapes of performances done by local people. This is a good way to get some advertising in for the congregation, too.

A good example of something that should be video-taped is the annual musical put on by the youth of the First United Methodist Church of Claremont, California. Thousands of hours go into rehearsal, staging, costuming, etc. Several hundred persons see the performances during the three evening performances. Video tape would provide a good way to remember in future years. It would provide a good means of letting the community know by way of cable television that the youth of First United Methodist Church of Claremont are a very alive and talented group of young people.

EDUCATION

Educators have found that students retain more when they help to create a learning experience than when information is given them only by the lecture format. If this is true, then church school teachers better start getting their students involved in creating learning experiences and not do so much program preparation for passive student involvement.

Sunday School

Role-playing has long been used in many Sunday School classes. A class studies a Bible story and then re-enacts the story with each member of the class being one of the characters. Some teachers have recorded their class role-plays on motion picture film. The drawback here is that one must wait to have the film developed. The video tape can be replayed instantly. Problems which arise during a class period, such as a high school student saying that she and her mother just don't get along, could be role-played on video. The instant replay would be helpful in showing the girl what others might see about how she handles herself in this situation.

A class could prepare a devotional for use in an evening service using the video tape player. I saw a fine short devotional on the loneliness created by the death of a young husband. The young wife walked along slowly in front of the church and past trees and lawns while speaking of her loneliness and how her Christian faith was helping her get through it all. This was not a canned production, but an authentic sharing by one from the local community.

Confirmation

Confirmation class can be a long and tedious procedure unless the pastor or leader gets students really in-

volved. Having students sit for an hour and be quiet does not mean that they learn anything. Projects seem to be a way to get students involved and have them work on something of interest to them. The vtr can be invaluable here.

A good project might be a video tape for new members of the congregation. What programs does the congregation offer its people? What are the different parts of the church called and what are their functions (such as the narthex, the chancel, the lecturn, the sacristy)? What beliefs do members need to profess to in order to become a member of this congregation? Perhaps a brief history of this particular congregation would be helpful for orientating new members.

The pastor or leader of the confirmation class should begin building a library of the tapes that are made (it would be great if they could be transferred to cassette). These tapes could serve as resources for future confirmation classes.

If the pastor or leader is unable to attend a particular confirmation session, another responsible person can easily go to the tape library and select a tape on the subject which is to be covered. This will be a handy resource, especially to the harried secretary who receives a call at the last minute that the pastor cannot teach that day because he has an emergency to take care of. If the pastor knows far enough in advance that he will not be at

a class session, he can video tape his message early and have it played for the students at the regular class session.

The Sermon

The sermon is placed under the heading of Education for a purpose. In the seminary, classes are devoted to homiletics, the art of preaching. Today's homiletics classes make use of video tape so that the preachers can observe themselves just as a congregation would. The pastor in the local church can and should have this same opportunity. Many today are tape-recording their sermons to re-play later in the week for critique. The video tape player has a decided advantage in picking up both audio and video. If only some preachers could see and hear what their congregations see and hear on Sunday mornings! Now, that is possible.

Nervous habits such as playing with the microphone or constantly wetting the lips will be picked up. Mumbling or speaking too fast will be obvious. The amount of eye contact will be most noticeable. It should not be long before there is either a noticeable improvement in sermon delivery or the removal of all video equipment!

COUNSELING

Group Counseling

Pastors in the local church are besieged either from time to time or continually with persons who need counseling. Hours and hours are spent in just plain talking. A pastor who wishes to budget his time more wisely will make use of small counseling groups with a video tape recorder as a resource. Many persons really can be helped simply by having someone to talk with who is sympathetic. Get several persons together having this same need and they can help each other and relieve the pastor of this responsibility in order that he can handle more in-depth counseling.

In counseling the old adage "a picture is worth a thousand words" is most certainly true. A wife can't understand why she is losing friends, while to those around her it is obvious that she constantly interrupts others and doesn't listen to what others have to say. A video tape replay of a discussion with her would reveal this problem to her better than if someone were simply to tell her this.

A man isn't getting along with his boss at work. He doesn't know what the problem is. Have the man role-play the situation being the boss while someone else plays the man. Instantly replay the scene and then have him and the others in the group respond to what they saw. The combina-

tion of instant replay, a sympathetic group and an insightful leader should really help persons in this type of group counseling situation.

One-to-One Counseling

The vtr can also be effectively used in the one-to-one counseling which takes place in the pastor's office. When it is used, the pastor or whomever is operating the equipment, should have the willing consent of the counselee. Complete confidence should be assured. Progress from one session to another can be measured by reviewing the tapes occasionally. There are certain times in counseling situations when the counselor would like to have the counselee see himself just as the counselor does. Video tape provides this opportunity instantly.

Not least of the merits of the video tape player in the counseling situation is that it provides the opportunity for the counselor to evaluate his own counseling skills. The counselor therefore should take every opportunity to review sessions so as to critically evaluate and see if he could have handled matters in an even better way.

Training Counselors

The counseling load for the pastor can be eased still more by the training of lay counselors within the local church. And this is providing further evidence of the

People of God at work building the community. It is evidence that there does exist Luther's "priesthood of all believers" and enables all to be "little Christs to each other." Lay counselors should be able to observe themselves in action by way of video replay. Unless these lay counselors have further expertise in counseling, they should stick to group counseling, serving as facilitators in group process. When observing the tape replay, these persons should be looking more for their methods of facilitating group process than they should be looking for keen counseling insights.

SOCIAL ACTION

Making people aware of the needs of others is a part of the church's ministry. Consciousness raising is the first step in living out the Biblical imperative to "love one another." The vtr is especially good for allowing persons to see and hear about people and issues which otherwise might go unnoticed. Then the decision whether to help or not to help has to be made - no longer can the excuse be made, "I wasn't aware."

Three examples of how the vtr might be used to make persons aware of the needs of others are presented here.

Local Youth Problems

What young people are doing after school and in the rest of their free time is becoming of increasing concern to many local churches. Various interest groups are vying for the allegiance of these young people, ranging from after school sport and music groups to teenage gangs and dope peddlers. The responsibility of the local church to the young people of the community must be explored. The vtr can aid in this exploration.

A portapak could be used to go out to various persons in the community and find out what they know of where young people go in their free time. Interview the high school principal, a policeman, a merchant, parents, and certainly young people themselves. Visit popular youth hangouts such as parks, theaters and bowling alleys and tape what you see and hear. Also visit any other churches in the community which are dealing successfully with this concern and interview them on why they are having success.

Collecting information in this manner brings together up-to-the-moment information in a more interesting way than the usual report procedure. This procedure enables a study group to hear the opinions of many persons in just a short period of time without inconveniencing all those persons by having them there personally.

Senior Citizens Need Help

The neglected people in many communities are the senior citizens. Their income often is meager and their desperate needs range from medical treatment to just plain needing some socializing. Part of the programming of the local church should take the needs of this age group into consideration. The time will come when the local church better devote a major portion of its concerns to these people. The fact is that by the year 2000 over 50% of the population of the United States will be those senior citizens over the age of 65.

Just what are the needs of the senior citizens in the immediate local community? The portapak is just the equipment needed to get an indication of what the needs are. Numerous aged persons should be interviewed, as well as persons having aged persons living with them. There should also be interviews of persons in senior citizen programs in other communities which are operating successfully.

Just as in the case of the young people, one studying the needs of senior citizens should tape scenes with a portapak of where the senior citizens spend their time and perhaps even tape scenes of where and how they live.

It might be a good idea to have one or more of the senior citizens of the local church be the ones who collect the information on video tape. This would be a good way to

get these persons involved in a project which ultimately involves them.

Benevolence Money

People are more willing to give offerings if they can be assured that their money is really being used to carry on the work of the Church. Benevolence money especially becomes a big question mark since it is sent outside the local church and is used in areas where people usually cannot see the results. Use of the vtr can give local church people a good idea of how their money is being used.

Local church leaders should encourage the denominations to produce video tapes for use in the local church to tell the people and actually show them how their money is being used. These tapes should be kept current so that persons viewing it won't consider it "old stuff". Perhaps at a congregational meeting this benevolence tape could be shown along with another tape of how offerings designated for the local church are being used.

START WITH A PORTAPAK

The basic equipment needed when first starting out with a video program in the local church is the black and white portapak and a monitor. Other equipment can be added later as needed.

The portapak is a single-camera video tape recorder which is compact enough for one person to operate. The camera and the recorder together weigh about eighteen pounds. The tapes for the recorder come in 1200-foot rolls and provide 30 minutes of recording time. The unit can be plugged into an AC to DC converter and runs indefinitely from 110-volt house current or the unit can run for approximately 40 minutes off the battery. The battery can be recharged as needed. The camera has a zoom lens (12.5 to 50 mm, f1.9) and a built-in omni-directional microphone.

The approximate retail price for the new portapak is now about \$1700. This price is standard for major manufacturers Sony and Panasonic. Other portapaks are available at lower prices but the buyer should beware. Until early 1970 there were no standards in the video tape recording industry. A tape recorded on one make of vtr might not play back on another vtr make. There was no interchangeability. Today there are standards agreed to by the major manufacturers, including the agreement of guaranteed interchangeability with all other major manufacturers (EIAJ standards, Electronic Industries Association of Japan). Therefore the buyer better make sure he is purchasing equipment which is manufactured according to EIAJ standards.¹

¹Grayson Mattingly and Welby Smith, Introducing the Single-Camera VTR System (New York: Charles Scribner's Sons, 1971), p. 13.

The monitor on which to view the playback of the tape is a standard television set with minor modifications. If one doesn't wish to put out extra money for an already modified monitor, then the procedure is relatively simple for adapting any standard television set.

Tapes for the portapak may be purchased for about \$10 each 30-minute tape. These tapes can be erased and used again numerous times, just as one would use a tape for an audio tape recorder.

SOME TIPS ON FINANCING

How to finance the purchase of vtr equipment may be a major problem for most congregations. An initial expenditure of \$1700, with additional expenditures for tapes and later other equipment is enough to scare off the average local church. However, there are ways to lessen the financial burden.

For the local church which cannot finance a portapak on its own, why not share the equipment with another church? Or several other churches? The availability of the equipment would be reduced for each individual local church, but still the equipment would be available. A tape library among these several churches would probably be a richer resource anyway. After the usefulness of the equipment is proven, then individual congregations will have more incentive to find ways to purchase their own equipment.

Individual donors should not be overlooked when seeking ways to finance vtr equipment. People seem to be much more willing to give money for the purchase of equipment than they are for giving to general programs and benevolence. VTR equipment would provide a good memorial to a loved one. At this point, the pastor should be willing to suggest this type of memorial when he is with someone who wishes to provide a memorial.

Local churches can take advantage of resources which will provide portapaks at little or no cost. Cable television stations own one or more portapaks and often are willing to make them available to persons in the community. This is a community service and usually persons are asked to provide some video coverage of something which can be shown then on the cable television. Theta Cable Television Station in Santa Monica, California, has offered the use of their portapaks to any organization in the community as a community service. Mr. Ron Stein, General Manager of Theta Cable Television, says that churches are quite welcome to take advantage of this offer.

CHAPTER 5

SUMMARY

This dissertation has brought together two major interests of the writer - the nature and mission of the Church and the use of video tape recording equipment. We began with the opinion that the nature and mission of the Church can be better understood, fostered and brought into reality within the local congregation by effectively using the resource of the video tape recorder.

The local congregation is concentrated upon because this is where the writer intends to spend the major portion of his ministry.

We reviewed what selected theologians have seen is the nature and mission of the Church. This included the Lutherans Confessions of 1588, the Lutheran theologian Kent Knutson, the 1962 Constitution of the Lutheran Church in America. Three New Testament views of the Church were looked at, including the concepts of the Body of Christ, the Bride of Christ and the True Vine. It was concluded that Freedom is an outgrowth of the Gospel.

Presently no other author has published a work on vtr communication theory. Therefore, communication theory in general was reviewed, concentrating on the parts which would readily apply to vtr.

It was observed that the people of this society urgently need to have community relationships. In a study of uprooted people done by the Harvard Medical School Department of Psychiatry, the report concludes that individuals have needs that can only be met within relationships with other people.

With the need for community and potentials of the vtr in mind, communication on the socio-psychological level was looked at. Borrowing heavily from psychology, we established a communication theory of the self, two persons and a group (intrapersonal, interpersonal and group). This was an attempt to integrate general communication theory with a communication theory of the psyche.

Ways to use vtr in five areas of local church programming were outlined: leadership training, special events, education, counseling and social action. Also, some tips on financing were suggested.

In his Seduction of the Spirit, Harvey Cox lists some responses the Church should give to the mass media. These apply quite well to the need for using the vtr resource in the local congregation:

1. The church should avoid the contradiction of trying to make widespread use of media that are technically non-dialogical and therefore perpetuate passive, quiescent, immature people.
2. The church should demonstrate its own message with radio, t.v., festival, dance, film, music and light in ways that elicit rebuttal and response. This acceptance of vulnerability is an essential part of the message itself.
3. The church should bless and support those groups that are trying to alter the monopolistic policy control of the media and distribute it more widely. In general, the closer the source of control is to those who eventually hear the message, the better it will be.
4. In its schools and parishes the church should encourage people to develop a critical, suspicious attitude toward mass media. The images and values of the media can be sifted and resisted most easily if recipients have an ample chance to discuss them among themselves and, most importantly, produce counter-images. People still trust primary nets of information more than media.
5. The church can demonstrate in its own life a style of communication that is participatory, response-inducing and vulnerable. This suggests discarding some present forms of totally teacher-controlled teaching or totally preacher-controlled preaching. People who learn in school or parish to respond, criticize, and formulate their own ideas are not as subject to the seduction of media as those who have learned to be docile and quiescent.
6. The church can encourage the further technical development of more community-building forms of

media, devices more accesible to ordinary people. This has a special importance for church-owned radio and t.v. stations.

7. In the present political and technical structure, before the needed changes are made, the church can use the time it gets on the media to provide opportunities for groups that are otherwise voiceless or powerless.

This is clearly only an interim tactic, but it is also obviously the church's right and its role as *advocatus hominis*.¹

These are the conclusions which I have arrived at after researching and writing this dissertation:

1. The implementing of vtr into local church programming is feasible. There appears to be no need for major alterations to current, traditional local church programming. The vtr resource can readily adapt to a variety of situations and environments.

2. The vtr cannot be a crutch and it won't work miracles. The local congregation must not depend upon this single resource as a cure-all for an unhealthy congregational life. The congregation which is not doing well without the vtr resource will not do any better with the vtr resource.

3. Effective local church programming should have the ability to work without the vtr resource. Congrega-

¹Cox, p. 314-5.

tional life depends upon people and their individual and corporate commitment. This is essential. The vtr acts as a mirror for what the congregation is.

4. The vtr is a rich resource and lends itself to creativity, quality, awareness, community. The potential of creativity in the local church is already unbounded and the vtr adds a new dimension. In the act of making people aware of creating quality programs, the community will be strengthened.

5. To understand the nature and mission of the Church is the first priority. Until the local congregation understands itself as part of the universal Church, as an agent of judgment and grace within the society, as a community of witnesses to Christ, it remains what Ekkehardt Muhlenberg calls a "country club" fellowship. The Church as manifested in the local congregation should be "the dynamic infusion of the power of God into human society."²

²Dr. Eric Titus in the 1975 Ernest Cadman Colwell Lecture, The School of Theology, April 10, 1975.

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APPENDIXES

APPENDIX A

SPECIAL SUGGESTIONS FOR USE OF VIDEO TAPE
RECORDER EQUIPMENT IN LOCAL CHURCHES *

- I DOCUMENTATION
 - 1- Present theologians or evangelists for review and discussions by church people.
 - 2- Record ceremonies.
 - 3- Special historical events, anniversaries.
- II DISPENSING INFORMATION
 - 1- For use in taping classes or programs which could be replayed for those who were unable to attend the original event.
 - 2- To present pre-taped data in meetings, such as budgets, committee reports, demonstrations or evidence, etc.
 - 3- Promotion.
 - 4- Taping Sunday services.
 - 5- Industry advertising for church loyalty.
 - 6- Tape controversial programs.
 - 7- Tape programs for shut-ins.
 - 8- Produce ads.
 - 9- Taping senior citizens show for showing to seniors; taping youth shows for showing to youths, etc.
- III INTERPERSONAL RELATIONS
 - 1- Use in counseling
 - A- for use in marriage counseling
 - B- for use in individual counseling
 - C- for use in revolving intra-church conflicts
 - 2- Creation of lesson material to provoke discussion and group interaction.
- IV EDUCATION
 - 1- Tape the work of individuals involved in social work for replay to church.
 - 2- Use in home meetings for Bible studies or lectures.
 - 3- Orientation tool for new members.
 - 4- Use as a self-critical tool for the church -- make analyses of the church by youth, aged, etc.
 - 5- Present theologians or evangelists for review and discussions by church people.
 - 6- Teaching tool with pre-schoolers, boy scouts, etc.
 - 7- Book reviews by renowned authors.

- 8- Record projects for which we are appealing for money.
- 9- Taping Bible school classes.

V TRAINING

- 1- Training-taping of teaching situations for use in critique and review.
- 2- To develop leadership capabilities.
- 3- Develop training ground for church participation in cable TV.
- 4- Develop forensic abilities in young people.
- 5- Tape pastor's delivery for feedback on delivery.

VI EXPANDING COMMUNITY (AND CHURCH) AWARENESS

- 1- Documenting urban problems.
- 2- Interview neighborhood people about the church.
- 3- Tape "How the Community Views the Church."
- 4- Tape controversial programs.
- 5- Offer equipment to community at large for its use.

VII CREATIVE EXPRESSION

- 1- Taping drama programs in the church.
- 2- Provide experience for young people in using camera technology as creative medium.
- 3- Offer equipment to community at large for its use.

VIII HISTORY OF SPECIAL EVENTS

- 1- Visual annals of important meetings where large issues are being dealt with.
- 2- Record ceremonies.
- 3- Special historical events, anniversaries.

* Developed at Cable TV Workshop, Tulsa, Oklahoma, May 10, 1973

APPENDIX B

SUGGESTIONS FOR NON-CABLE USE OF VIDEO TAPE RECORDER (VTR)*

1. Go into homes of new members and introduce them to congregation through VTR.
2. Record special resource persons who speak, could put this tape in "tape bank."
3. Tape children role-playing in the church school.
4. Use in "interest centers" in church school.
5. Tape pastor's input to class through VTR when he can't be there in person. (Could be a class project to do taping.)
6. In larger parish situations, take VTR into each of the churches and show what life of other churches in the parish is like.
7. Young people could take church to shut-ins via VTR.
8. Video tape church services for nursing homes.
9. Program on what the church is doing, this in connection with every member visitation.
10. Tape record directly off the broadcast video, using as discussion starters. (Note: excerpts of "All in the Family" have been so used).
11. Record youth service fund projects.
12. Use VTR to help youth study "adult culture."
13. Interviews of church members at home, getting persons' points of view regarding program.
14. Tape presentation of leaders of congregation. (Note: use the process intentionally, regardless of end product.)

*(This is not by any means an exhaustive list. It was brainstormed at a workshop.)

15. Tape in-service training, such as laboratory schools to which everyone can't go.
16. Tape a model wedding rehearsal, to show family as example.
17. Use camera at eye-level of a five-year-old to show what church looks like to this size person, sensitize adults to this.
18. Make instructional tapes--story telling, bulletin board use, use of hymnal, etc.
19. Worship instruction, use of stop action.
20. Some groups use "courts" for youth to judge each other for infractions of youth against youth. Use tape recordings to show youth how they judge each other.
21. Groups see an immediate play-back of how they function, look, react, use of non-verbal communication.
22. Have teacher operate cameras, then defend "shots" he/she chose to take to illustrate.
23. Drama--do a play without memorization in small section and put whole thing together.
24. Use VTR to promote church camping and other church programs.
25. Tape "a day in the life of a minister."
26. Recording a Jewish Sabbath service or a Roman Catholic Mass, or different protestant services to use as part of confirmation class.
27. Could use VTR in leading cable time to put on one confirmation class for all churches of one denomination on a Cable system.
28. Video tape "letters." (Example given was of one denomination group upset over a national decision and they sent video tape of this reaction. The national official responded on video tape in a personal way.)
29. Tape community concerns, such as traffic hazards, trash pick-up, hospital prejudice, etc., for various users.
30. In service training for ushers, acolytes.

31. VTR a group functioning well in a sensitivity situation.
32. USE VTR in Board of Ministry work in continuing education. Tape preacher and let him use this in evaluating himself.
33. Tape various projects happening in conference for promotion and greater understanding.
34. In Christian education, use for curriculum prevue, and let the church school teacher see him/her self in action.
35. For new members of a church, VTR a program to tour the whole church, meet the staff.
36. Sermon illustration, either rehearsed, scenery, or interviews.
37. Programs for Christmas, Easter, and other special times of the year.
38. Encouraging elderly to reminisce in order to preserve past, especially ethnic groups being absorbed.
39. Interest youth in Christian vocations.
40. Preachers rehearse sermons.
41. Tape not only sermon, but also feedback discussion on the sermon while pastor was not present. (He would need to see himself to verify their statements.)
42. VTR "hot" issues in annual conference sessions to present in local churches.
43. Use in marriage counseling -- to reveal non-verbals.
44. Put VTR equipment in the hands of opposing factors, give them an assignment to present either their own or the opposing point of view in a given amount of time.
45. Closed-circuit TV for over-flow crowds.

APPENDIX C

WORKSHOP SYLLABUS

LUTHERAN COMMUNICATIONS CONFERENCE AT STC, 1974

WORSHIP IN MULTIMEDIA

Leader: Richard E. George, Associate Pastor, Pacific Palisades United Methodist Church

The use of slides, sound and other visual materials in creating a worship environment. Other uses of multimedia experiences will be explored as well as how multimedia is created with simple resources.

VIDEO AND CABLE TELEVISION

Leaders: James Kniseley, minister in the Lutheran Church of America and an advanced student in Communications at the School of Theology; and Lee Ruud, minister in the American Lutheran Church and a specialist in the Communication Arts Program at Claremont.

Practical experience in the use of a variety of video tape equipment for classroom work, church programs, for self-realization and for information processing. Some attention to the church's access to Cable TV and to video tape production.

CHEAP AND INEXPENSIVE MEDIA

Leader: Ron Hines, a candidate for the Ph.D. degree in Communication Education at the School of Theology.

How to use inexpensive resources to create "folkart" and communication events for classroom and special occasions. This will be a "hands on" experience in which each participant can get into the materials and create a communication resource.

SIGHT (Film Making)

Leader: Dwight Adair, student in Film Studies at the School of Theology and director of the student film program.

The use of the Super 8 film-making as an education aid in religious studies. Attention as to how youth and adults can plan and make mini-films that will express Christian faith.

SOUND

Leader: John Rice, advanced student of the Communication Arts at the School of Theology and the producer of the audio tapes.

Use of simple equipment in producing audio sound experience and the making of tapes to use in church programs, a ministry to shut-ins and educational activities. Selection of equipment, editing and recording will be demonstrated.

PHOTOGRAPHY AND PRINT

Leaders: Dick McPherson, a student at the School of Theology and director of Audio Visuals for Casa Colina Pre-school and a former teacher of photography; Linda Mauerhan, a graduate in Public Relations and Communications from California State University, Fullerton. She is a free-lance writer and an advertising consultant.

How to prepare church bulletins and brochures with particular attention to the use of layout and attractive copy. Attention will be given as to how to photograph and select pictures for use in church publications.

FILM UTILIZATION

Leader: Allen J. Moore, Professor of Religion and Personality and Education, School of Theology

The selection and use of short films in religious education and church programs.

APPENDIX D

PRESS RELEASE ABOUT

THE PASTORS RETREAT, ASILOMAR, CALIFORNIA, 1973

FOR IMMEDIATE RELEASE

CLAREMONT, Calif. -- With the use of video-tape equipment, including cameras, self-contained battery operated video-tape unit and TV monitors, Jim Kniseley and Lee Ruud, students at the School of Theology at Claremont, were able to assist Dr. Allen Moore in leading the Annual Lutheran Pastoral Conference (LCA) at Asilomar, Sept. 24-27. Theme of the conference was "Communicating Christian and Human Concern."

Dr. Moore, professor of Religion and Personality and Christian Education at STC, has had broad experience both as parish pastor and in the field of higher education, and has led numerous workshops and seminars in communication. Dr. Moore said, "Communication might be understood as ways in which we share or exchange human and Christian meanings in communicating moral concern, communicating in a time of conflict, sharing Christian truth in a time of secularity, and by letting communication be a way of shaping Christian identity and community involvement."

By using the video equipment as an important element of communication, Mr. Kniseley and Mr. Ruud were able to show the flexibility of the equipment to ministers attending the conference. The ministers had an opportunity to try their hand with the equipment and to talk about its potential use as communication in the local parish. To demonstrate the potential of such communication, Mr. Kniseley and Mr. Ruud filmed portions of the conference and played it back on the TV monitors so those attending could see first-hand how they came over both on audio and video. Mr. Ruud said, "This served as a kind of impact media as people saw themselves on TV interacting with each other."

Jim Kniseley is in the Doctor of Ministry Program at STC with plans to enter the Lutheran Church in America parish ministry. Presently, he is youth director and assistant to the pastor at First Lutheran Church (ALC), Pomona. He said, "I am interested in communication and how it can be used in the local congregation."

Lee Ruud, also in the Doctor of Ministry program at STC, is majoring in the Christian mass media. He has served in various capacities in local churches, preaching, teaching and working with youth. At STC he has been active in the mass media program and has produced film and video tapes. Mr. Ruud said, "I see a great potential for the use of the media, particularly cable TV and small in-church video-cassette systems."